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The Eternal Order

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PREFACE.

"The Truth shall make you free".

Delusions, however pleasant, or of however long standing, should be discarded, as they are inimical to Truth, which is the basis of all real progress; therefore, pray not for faith to believe that which your mind rejects as false, but use that mind in an earnest effort to learn that which is true.

The Author.

EARLY TRAINING AND BELIEF.

My parents were members of an orthodox Christian church. I was reared in the same faith. I believed the Bible to be the infallible Word of God, written by men inspired; that to question, or doubt, any statement contained therein was a sin; that all other religious beliefs were false, and the followers thereof were pagan.

I believed in a personal God, who created the heavens and earth and all contained therein; in a personal devil, who had once been an angel, but had become evil through an avaricious ambition; in a literal heaven, and hell; that at death one went to one or the other of those places, eternally.

I believed that all mankind were born in sin through the transgression of Adam; that atonement for that transgression had been made by the crucifixion of Christ; that any one could receive the benefit of that atonement by conviction of sin, repentance, and faith; thereby securing, at death, an eternal life of happiness; that failure to comply with those requirements would condemn one to an eternity of misery.

I so believed, not through a process of investigation and analysis, but simply because I was so taught; taught by good men and women, who so believed, and so believed because they had been so taught.

Had I been born in other than a Christian land;

been taught other faith, I would, no doubt, have accepted as readily, and believed as unquestioningly, whatever I might have been taught, because my mind was plastic and receptive to the teaching of my elders.

As I grew older I began to question, to doubt, and then to disbelieve some, but by no means all, of those teachings. (I cannot conceive of a higher moral precept than, "To do unto others, as we would have others do unto us." I cannot conceive of a higher rule of conduct than that of one giving his life for another.)

ACQUISITION OF BELIEF.

Religious beliefs, like political, ethical, artistic, or any other, were first acquired by observation and reflection. Now, they are, principally, acquired, in youth, as a result of the teaching of those whose wisdom we assume, and whose instruction we accept as unquestionable truth.

As we grow older those beliefs are modified by various influences; but, in youth, if we had been taught that black were white, then, to us, black would have been white. If we had been taught that low were high, then, to us, low would have been high. If we had been taught that wrong were right, then, to us, wrong would have been right, and we could have committed the most atrocious deeds with as clear a conscience as was Abraham's, when he was about to slay his beloved son.

EARLY CAUSES OF DOUBT.

Living, as I did, in a small community where the environments were restrictive of any liberalism in religion, and believing in the rigid doctrines of the church, of which I was a member, I assumed that all the other members believed as I did; therefore, I could not reconcile the action of some members to our common belief. Many had intimate friends and relatives who were not members of any church, nor had they made any apparent attempt to comply with what we regarded as necessary conditions to secure their eternal happiness.

If the members, having those friends and relatives, really believed that unless one were converted that one would suffer eternal misery, why did they not make a greater effort, if need be a very strenuous effort, to secure the conversion of those friends and relatives?

After thinking this over, I came to the conclusion that they did not so believe; and this conclusion opened the way to many questions.

FALLIBILITY OF THE BIBLE.

One of the first questions as to the infallibility of the Bible was in regard to a statement in the book of Genesis, to the effect that God repented of having made man. If God repented of having done a certain thing, was it not evident that He had done a deliberate wrong, or had made a mistake?

My pastor assured me that God could neither do a wrong act, nor make a mistake; and he conceded that the statement was undoubtedly erroneous.

The admission of the possibility of there being an error in the Bible was a shock to my narrowly trained mind; for I perceived that if one mistake existed there might be others, and that whether the errors originated in authorship, or in translation, one would have to weigh the evidence to determine the truth or falsity of all the statements.

Another question was in regard to the recorded Flood. Whence could have come all the water necessary to entirely submerge the entire earth's surface at one time? Had all the moisture in the atmosphere been condensed and precipitated upon the earth there would not have been sufficient water to cover all the mountains. Again appealing to my pastor, he could only account therefor by assuming that it had required a miracle to provide the amount necessary to cover the whole surface, and another miracle to dispose of it at the subsidence of the flood.

His explanation of this, and many other questions satisfied my mind at that time, nor have they seriously disturbed me since; as I have regarded most of them as non-essentials, without invalidating any of the great fundamental precepts taught.

ORIGIN OF EVIL.

One question that did seriously disturb me arose in a Young People's Meeting. There was a discus-

sion in relation to a statement in the book of Revelations, about a "war in heaven," in which one of the angels led a revolt. As the discussion proceeded I asked the minister how it was possible for an avaricious ambition to be conceived in a place where there was not, had never been, anything whatever to suggest such a thought? The minister said that was one of the questions that had never been answered in a satisfactory manner, and involved the whole doctrine of the Origin of Evil.

After many years I have answered that perplexing question to my own satisfaction, reference thereto being made under the caption of Polarity.

Various other questions arose from time to time, and were explained; but still others arose for which I have never seen any satisfactory explanation, and the principal object of this article is an attempt to offer an explanation therefor, by means of certain questions, so arranged that the answers will be obvious.

VALUE OF A STATEMENT.

The value of a statement depends, not upon the author, however wise, however sincere, however much he believes he is right, or by whosoever authority he claims the statement is made; but, solely, upon its relation to the facts in the case.

If the statement is made by one who has a reputation for wisdom, truthfulness and carefulness in his assertions, it is entitled to more ready credence

than if made by one not so favorably known; but, if the statement is erroneous, then, because of the author's good reputation, the damage that might result from the error could be more far reaching in its effects than if it had been made by the one less favorably known.

Investigation has revealed that statements do not make facts, not even if prefaced by, "Thus saith the Lord."

The statement that the Jews were the chosen people of God does not prove that they were indeed so chosen. The assertion of an author, that God told him to say, or write, a certain thing, does not prove that he was so instructed; even though he might so believe, and be perfectly sincere in his assertion.

Age does not prove a statement is true. The Ptolemaic theory of our planetary system endured a thousand years; until Copernicus thought, and thinking, perceived the falsity of that long established, and supposedly scientific theory; thereby paving the way for Galileo and Newton to establish the present one.

Impressive ceremonies do not prove the truth of a statement, though they might, by their very impressiveness, long continue a passive acceptance thereof.

THE QUESTION MARK.

The Question Mark is a guide to progress, in religion, as in all other achievements. Paul said: "Prove all things; hold fast that which is good". Why should we not apply this test to scriptural statements, as well

as to secular? Truth is eternal. Questions cannot harm it. Questions can harm only that which is false, and the false should be destroyed; because it sometimes obscures and retards the perception of the truth.

CREATION.

A writer, in book of Genesis, states that, "In the beginning God created the heavens and the earth
* * * and all the hosts of heaven",

A writer, in the Vedas, of the Hindus, states that, "Other than Him, nothing existed, which since has been * * * who knows exactly, and who shall in this world declare, whence, and why, this Creation took place?"

ORIGIN OF RELIGIONS.

Most religions, if not all, are born of the phenomena of Nature. They are the products of attempts to explain, or interpret, the tangible objects, and the intangible forces in operation among those objects as they are manifested throughout the universe.

The writers, in Genesis and the Vedas, seem to have considered these manifestations, and to have assumed that God, or a spiritual Intelligence, existed prior to the material universe. That He had always so existed, without there ever having been such a reality as material substance; then, at some period He began and created the heavens and all therein.

They appear not to have realized that if God, a

spiritual Intelligence, had always existed, but there had never been such a reality as material substance, there would have been nothing whatever to have suggested the thought of such a substance.

In the second verse of Genesis this statement is made: "And the earth was without form and void; and darkness was upon the face of the deep".

Because of that statement, it might be claimed that the writer realized that there could not be any power capable of creating a something from a nothing; that he realized, as nearly all philosophic writers now do, that the substance of all the material universe had always existed; but, that it was diffused throughout space in a nebulous condition — without orderly arrangement.

NEBULAR HYPOTHESIS.

That the Nebular Hypothesis might be true as to the formation of a planetary system, such as ours, I readily concede; but, to assume that all material substance had always existed, without form and void, or in a nebulous condition, then, at some stated period, was evolved into a perfectly harmonious system of moving planets, with all their multiform varieties of living beings, I cannot concede.

The question naturally arises, that if such a substance had always existed, in a nebulous condition, "what could have suggested the thought of any other arrangement?"

THOUGHT AND KNOWLEDGE.

To think, there must be something about which to think. To will, there must be something about which to will. To choose, there must be something about which to make choice. To perceive, there must be something to induce the perception. To remember, there must be a subject of remembrance. To understand, there must be a something to understand.

What constitutes knowledge? Is it not an idea, or an aggregation of ideas inducted into the mind through the perception of the senses?

If one were born blind, deaf, had no sense of feeling, smelling or tasting, would it be possible for such one to acquire any knowledge?

Or, if one had all the senses, yet nothing existed to impress those senses, would it be possible for such one to acquire any knowledge beyond himself? Knowledge of what? Could there be knowledge of nothing?

If one were born blind, would it be possible for such one to acquire sight knowledge? He might acquire a knowledge that certain objects were round or square, long or short, beautiful or ugly, but the knowledge so gained would not be that of sight, but would be due to some other sense; for if sight came to him, he would not know, by it, whether the object were round or square, long or short, beautiful or ugly. He would have to rely upon some other sense to determine one from the other.

This is true of all the senses. In order to have taste knowledge, one would have to taste; and all his knowledge of taste would be limited to the things actually tasted. His hearing knowledge would be limited to the sounds heard. His feeling knowledge, to the things felt. His smelling knowledge, to the things smelled.

Then, if none of the actualities enumerated in the story of Creation had ever existed, how could there have been any thought or knowledge of them? If a statement were made that the Plan of an orderly universe had always been in the mind of God, but had never been executed; then, the question naturally arises as to what could have suggested the idea, or supplied the impulse and power to execute the plan?

EFFECTIVE POWER.

Power to be effective must be applied. Power cannot be applied to nothing. Power must be applied to something. All applied power exactly equals the resistance overcome. The initial power required to start moving a body at rest must be greater than the resistance, but the power is transferred and conserved in the moving body as momentum, or energy of movement, so that, when the body comes to rest, the resistance overcome has exactly equalled the power applied.

If there did not exist, had never existed, anything to offer resistance, how could there have been the application of any power?

NON-ENTITY.

We know that if there had never been anything, anywhere, there could never be anything. Nothingness could not transform into Something. That is self-evident.

SPIRITUALITY.

If God, a spiritual Intelligence, had always existed alone, not another being or object in existence, of what could He have thought, or of what would His intelligence have consisted?

Do we not know that to think, there must be something about which to think; that thought cannot be about nothing? Do we not know that power, to be applied, must be applied to something; that power cannot be applied to nothing?

Then, if God existed alone, would not all His thoughts have been limited to Himself alone? How could He think about anything else, if nothing else existed? How could He have consciousness about anything else, if nothing else existed? How could He plan about anything else, if nothing else existed? How could He will about anything else, if nothing else existed? How could He choose about anything else, if nothing else existed? How could He have affection for anyone else, if no other existed? How could He have perception, or remembrance, or understanding about anything else, if nothing else existed? How could He apply power to anything else,

if nothing else existed? How could He be a Creator, if He had never created? How could He create a material universe, if there did not exist, had never existed, any material substance with which to create such an actuality?

Do we not know there is not, never was, nor ever will be, any power that can, ever could, or ever will be able to create a Some-Thing from No-Thing?

Do we not know there is not, never was, nor ever will be any power able to annihilate a Some-Thing to No-Thing?

Are we not compelled to conclude that if God had always existed alone, He would always so continue to exist; that if He had always been a spirit, He would always so continue to be a spirit; that if there had never been such an actuality as material substance, there could never be such a substance; that if such a substance does exist, it has always existed; that if it has always existed, it was never created?

EXISTENCE.

It is conceivable there could have existed a spiritual being, or a multitude of spiritual being, without there ever having been such a reality as material substance; but, is it conceivable that if they had always so existed, they could ever have created such a substance, transformed themselves, or been transformed into such a substance?

It is conceivable that both spiritual and material

entities could have existed, absolutely apart from, and independent of each other; but, is it conceivable that if they had always so existed, they could ever have any association or connection with each other?

As they had always existed, would they not always so continue to exist? What could suggest, or institute, any alteration in an eternal relationship?

LIMITATIONS.

Before proceeding further, there are two truths that must be recognized, or our perceptions will be imperfect, and our conclusions be erroneous.

First: That as there is not any power capable of creating a something from nothing, there must be a limit to the extent of the material universe; that however great that extent, there must be a fixed number of indivisible particles composing it; that there has never been any addition to, nor subtraction from, that number, nor ever will be; that those particles are eternal, uncreatable and indestructible actualities—real things; that all things are limited in extent. Is it conceivable that any thing can fill a limitless expanse? Is that not a supposition analogous to an ‘irresistable force meeting an immovable object?’ Is it not a self-evident impossibility?

Second: That all power is limited. That power is not an abstract entity, but a concrete property, or manifestation of an actuality; and that whether the power be vested solely in a Supreme Being, or that it is an inherent property of material substance, it is

limited in amount to that which it has always been.

If all power is vested in a Supreme Being, could He acquire more power, if no more existed? From whence?

All power is limited to the possible, and, as previously stated, all power cannot, could not, will not do the impossible by bringing into existence a *Some Thing* from *No Thing*; therefore, if God controls all the movements and changes in the material universe, His control is over a fixed number of indivisible particles, and that whatever the forms into which the particles are combined, or however many of the particles are required to assemble the completed wholes, the total number of the indivisible particles always remain the same.

Is this not true? If so, then are the present forms, movements and changes occurring throughout the universe new and different from any that have previously occurred, or are they exact repetitions of forms and changes that have always been occurring?

If God had always existed; if all existing power had been vested in Him; and if all material substance had always existed as indivisible particles; yet He had never employed that power to effect any changes in their disposition, what could have suggested the thought, or supplied the impulse to institute any other arrangement of the particles?

SIMPLE FUNDAMENTALS.

If we would understand complex subjects, we

must, first, master simple fundamentals. All the complexities of mathematics lie open to the one who learns the Arabic numerals. The world of literature, to the master of the alphabet. If we knew all about the indivisible, ultimate particle, we might be on the highway toward comprehending the complexities of the universe.

Therefore, let us begin by assuming simple suppositions in an effort to comprehend some of those complexities.

If all power were vested in a Supreme Being, and His only control over the material particles had always been to simply unite the particles into pairs, and separate the pairs, what could have suggested the thought of any other action?

It is well to remember that we are considering, not a few million years, but Eternity, and if God had been employing those particles in that simple manner, to produce those simple forms, but no other, there would not have been anything to suggest any other action, or produce any other forms.

ACTION AND REACTION.

It is clearly evident, that if God had always been uniting the particles into pairs, there would, necessarily, have been a corresponding and equal separating of the pairs; otherwise, however many the total number of particles, they would, in a comparatively short time, have all been united into pairs, and the process would have had to stop. But, if the uniting

had always been in operation, there could not be a stopping; because there could not be a stopping of an eternal process, and the only alternative would have been a corresponding and equal separating.

Is it not obvious, that a fixed number of particles could not be united indefinitely, except by a corresponding and equal separating thereof?

The law of action and re-action is immutable; every uniting necessitates a corresponding separating; every separating necessitates a corresponding uniting; every union is self-evidence that the members comprising that union have been separated; otherwise, there would not be union, but unit.

If God had always been uniting the particles into pairs, and separating the pairs, would He not always continue so to do? Would He not always continue to do that which He had always been doing? What would suggest stopping, if He had never stopped?

Would not there be just as many particles separating, as there would be uniting? Would not there be just as many uniting, as separating? Would not the reaction be equal to the action? Would not the balance be maintained?

If God had always existed as a separate entity, and material substance had always existed as a separate entity, in multitude of indivisible particles that had never been united into a form like an earth, a sun, or solar system, is it conceivable there could ever have been such forms?

If God had always existed; if He had always possessed the power, but had never employed that power to construct such forms, is it conceivable that He would ever have so employed that power? As He had always existed; as He had always acted, would He not always so continue to exist and act?

If He had never thought of so employing that power, what could have suggested the thought of so employing it? If He had always thought of so employing it, but had always lacked the impulse to do so, what could have supplied the impulse to do so? If He had always had the thought, the power, and the impulse; then, would not the execution have always been in effect?

CONTINUITY.

If this be true; then, have not earths, suns, and solar systems always been in existence? If they have always been in existence, will they not always continue to exist?

If God had always been employing His power in combining the indivisible particles into the forms indicated, is it not obvious there must have been a corresponding separating of the particles from the forms; otherwise, there must have been the stopping of an eternal process? An impossibility, as exemplified when considering the uniting and separating of the pairs.

Could there have been combined a vast number of particles into such forms in one part of the universe,

without there having been a corresponding decrease in number in some other part?

Can a quantity of liquid be taken from one vessel and put into another, without decreasing the quantity in the one from which it is taken?

Then, if there be a beginning and increasing, there must be a diminishing and ending; if there be a diminishing and ending, there must be a beginning and increasing; the balance is maintained; the law is immutable.

If an earth, a sun, or system of planets begins, increases, and develops in one part of the universe, it is absolutely necessary that there be a corresponding diminishing, disintegrating, and ending of like forms in some other part.

CYCLICAL PROGRESSION.

If God had always been employing His power to effect cyclical progression among the particles, whereby there would be periods in which some of the particles would be violently agitated, while others were quiescent; then, those which had been violently agitated would, in turn, become quiescent while the others would become violently active, would not this process always continue? Would not the cyclical progression continue as it had always been? Would not the movements, the changes, and the forms that had always been produced always continue to be produced? What could have suggested any variation from that which had always existed?

COMPOUND WHOLES.

If God's power had always been necessary to effect the movements, uniting the particles into the various forms produced, and in separating them from the forms, had He not always been an essential part of the movement?

If the material particles had always been necessary to complete the movements, and produce the forms, had it not always been an essential part of the production?

If both God and material substance had always been necessary to complete the movement and produce the forms, had not that association, or relationship, always existed? If that relationship had always existed, would it not always continue to exist? If that relationship had always existed, were they separate entities, or indissoluble components of a compound whole?

SELF-CONSCIOUSNESS.

If God had always been combining the particles of material substance into various forms; but had never, in all eternity, endowed any of the forms, so combined, with the faculty of self-consciousness, and self-movement, would He ever have done so? If He had never thought of doing so, what could have suggested the thought; supplied the impulse and power; and initiated the process of transferring the power of self-consciousness and self-movement from Himself to the material particles?

Is it not clearly evident that if the particles had never possessed such power, it would have had to be derived from some source; and as God would have been the only source, would it not, necessarily, have had to be transferred from Him?

If God had always possessed all the power of self-consciousness and self-movement, could He have transferred any of that power away from himself to another, without His power being diminished by exactly the same amount as transferred?

If God alone had always possessed all the power that had ever existed, is it conceivable that He could have transferred any of that power away, yet maintained His full power, except by the return of the power from the forms to which it had been transformed? From what other source could His depleted power have been restored, if no other source existed?

If God had always possessed all the power of self-consciousness and self-movement; the power to think; to choose; to will; to actuate; to vitalize; to love; to perceive; to remember; to understand; but, had never transferred any of that power to any of the material forms that He had always been combining and separating, what could have suggested the thought, or supplied the impulse to divide His power, in reality Himself, with another, or a multiplicity of others, each endowed with a portion of the power so divided?

VITALIZED BEINGS.

If God had always existed; if He had always been combining material substance into forms, but had never combined the particles into the form of Man, nor, "breathed into him the breath of life; so that he became a living soul"; having all the man faculties, what could have suggested the thought of such a radical being?

Biblical writers might state, that "Man was made in the image of God"; therefore, a perfect model for man had always existed.

But, again the question arises, if God had always been the only vitalized being in existence, what could have suggested the thought of another being?

Are we not compelled to conclude, that if God does combine the particles of material substance into the forms of sentient beings, and endows, or transfers to such forms the power of self-conscious individuality during a period of vitality that we call life, and removes that vitality, that power, that spirit, or that soul, at what we call death; then, He has always been so combining and endowing such beings, and that He will always continue to so combine and endow such beings; that whatever power He has always used to effect the combining and energizing, He has always used; that the particles used have always been used; that the number so combined and endowed have always been the same; that there cannot have been either increase, nor decrease in the number; just as there cannot have been increase, nor

decrease in the power that has always existed; just as there cannot have been increase, nor decrease in the sum total of the particles of material substance always in existence?

CO-ORDINATES.

If God's power had always been necessary to combine the particles of material substance into the man forms, and a portion of that power had always been employed in vitalizing those forms, had not that portion always been an essential part of the man manifestation?

If the groups of material substances had always been necessary to produce the man forms, had they not also been an essential part of the man manifestation?

If both God and material substance had always been necessary to produce such a man being, and those beings had always existed, as there has been an attempt to show they must have, is it not evident that relationship had always existed; and if it had always existed, it would always continue to exist; that if the relationship had always existed, the power and the particles had always been indissolubly associated together; that if they had always been indissolubly associated together, one being the controller, the other the controlled; then, both had always been co-ordinate essentials to produce the manifested whole?

Further than this: That it really does not make any difference whether the power combining and

vitalizing the particles is a distinct entity, spirit, or soul, eternally employed in effecting the transformations among the particles; or, that the power is an inherent attribute of the particles, which joins and vitalizes them into the man manifestations, the manifestations have always been in existence, and will always continue; and that the manifestations are exact repetitions of the same forms under identical conditions in the cyclical processes of the evolutionary progression existing throughout the universe.

DISSOLUTION.

The manner of the combining of the particles into the man forms, beginning with the simple protoplasmic mass, and the continuous and gradual increment of the combining particles to the full form of man, in which the vital energy is continuously manifested until there is a cessation of the combining process at death, when there is an apparent departure, or withdrawal of the vital power, spirit, or soul; but, leaving the particles in the form as combined, would seem to indicate that the vital power was, indeed, a distinct entity.

However, it will be noted, that the cessation of the combining of the particles at death, and the apparent withdrawal of the vital power, does not prove that it is a distinct entity; or, that it is completely withdrawn, for while the combining of the particles ceases there is some power that immediately begins the dissolution of the particles from the form back into their indivisible condition.

Not only is it true that some power dissolves the form after death; but, it is also true that all during the combining process there is a process of dissolution in operation. That while there has been a constant combining of the particles, and a constant increment of the form to the full stature of man, there has also been a constant disintegrating of almost the same number of particles from the form; so that there has been a constant change among the particles composing the form.

It is also true that the vital power has been undergoing continuous changes. Increasing as the particles have increased, to the apex of the man power; and then, except in the event of sudden death, gradually subsiding towards the dissolution at death.

Whether or not the power effecting the disintegration of the particles after death is the same power that combined them, it is evident that the reproduction of the forms necessitates the return of both the power and the particles; otherwise, there could not be a continuation of the process.

Is it not evident that if a certain number of particles had always been combined into the man forms, and endowed with the man faculties, there would always be a certain number so combined and endowed; and that the number of the forms so combined and endowed could neither increase nor decrease from the number that had always been; that as the power had always been employed, so would it always be employed?

Is it not also evident that if there had always been a process of combining and endowing a certain number of the particles into the man forms, there would, necessarily, have been a corresponding de-energizing and dissolution of the forms; otherwise, as in the case of the combining and separating of the pairs, previously cited, there must have been the cessation of an eternal process?

"If a man die, shall he live again?" The answer to that question is as certain as to this: "If a man live, shall he die?"

ETERNALITY.

We know that material substance is indistructible. That indistructibility is one of the properties of matter. That it will always continue without the quantity diminishing by a single atom; and that it is equally certain it has always existed without the addition of a single atom; therefore, we know that all the atoms composing the man forms have always existed; will always continue to exist.

May we not be equally certain that the energizing power, spirit, or soul, that animates the particles, has always existed without increasing or decreasing; that as the particles could not increase from non-entity, or non-existence, nor decrease to non-entity, or non-existence; neither could the power increase from non-existence, nor decrease to non-existence?

May we not be equally certain, that if the parti-

cles had never been combined into the man forms, they would never be so combined; that as they had always existed, so would they always continue to exist; that if they had never been energized with the vital power, they would never be so energized; that if the particles are being combined into the man forms, they have always been so combined; that if the forms so combined are being energized, they have always been so energized; that if the combining and energizing at the inception to birth, and increases in both the number of the particles and in the energizing power, there must be an apex to both the forms and the power, from which there must be a corresponding diminishing and dissipation at death and dissolution?

Is it not just as evident, that if a man die, he shall live again, as it is that if he lived he shall die? As it is that if the sun sets, it shall rise again; as it is that if the tide goes out, it shall come back; that low tide and high tide simply mark stages around the circle of an endless continuing; that if the sun is setting at some point, it is rising at some other point; that if the tide falls here, it must rise there; that there is neither increase nor decrease in the volume of sunlight; that there is neither increase nor decrease in the volume of water in the tides; that there is neither increase nor decrease in the power effecting those movements; that beginning and ending simply mark stages around the cycle of an endless progression; that life and death are analogous to those movements; that every death is but the portal to a re-

newed birth; that every birth is but a progression along the pathway to a death?

IMMORTALITY.

If a mortal, transitory, changeable being die, shall he ever be re-born into an immortal, unchangeable eternal being?

Never in all eternity. Such a belief is untenable because every birth necessitates a death. Because of the very fact of being re-born necessitating re-death. Because every action necessitates re-action. Because every re-newing necessitates re-ending. Because we know, that if there had never been such transitory being, there could never be such beings; because we know that if such beings do exist, they have always existed; that if they have always existed, they will always continue to exist, for there is no possibility of stopping an eternal process.

Why should any one desire to be re-born into an unchanging condition, or into an unchanging place?

Would one want to merely exist, without any possibility of development?

Would one want to remain eternally where there were no changing days; no budding flowers; no ripening fruit or grain; no nesting birds, or playful young of field and mountainside; no growing children to watch as their lives unfolded?

Does not our pleasure come from being a part of, and in watching all the manifold changes on the earth?

However perfect a child might be, would its parents want it to remain a child forever? Would they not feel afflicted, if it ceased to grow? If a loved child died, would its parents want it to go to a place where there would be no further development?

If there be growth and development, there must be decline and disintegration. It is the law of Nature, and Nature makes no mistakes.

EVOLUTION.

The conclusion, that man has always existed, and will always continue to exist, does not conflict with the evolutionary theory, because every movement in the universe is an evolutionary progression, from the lifting of a drop of water out of the ocean, and its return thereto, to the combining of a planetary system from a multitude of indivisible particles and its dissolution back into nebular particles again.

If this earth was evolved from a nebulous condition, if, in ages past, the particles were separated into indivisible substance and a power began to combine the particles into a compact mass which gradually cooled until the vapors surrounding it condensed into the waters that form the oceans; and that to some of the particles there was added a vital power and protoplasm began; and the process continued and there were further additions of power, until the evolutionary progression had produced among the Flora all the variations of phanerogams and cryptogams; and among the Fauna all the vari-

ations of vertebrates and invertebrates; that there were still further additions of the combining and vitalizing power until the vertebrates crawled out of the water and stood erect upon the land; and yet further additions of power to the vitalized being until he became a self-conscious constructive man and developed a civilization; then, all of those movements were but an evolutionary growth as natural as the development of a flower, and exact repetitions of millions of preceeding earths.

Is it not equally evident that if this evolutionary progression has always been in operation, there must have been a corresponding and equal retrogression always in operation; that if there has always been a combining of the material particles, and the inception and increasing in the number of the vitalized forms, there must have been a corresponding and equal de-vitalizing and dissolution of the forms; that it is impossible to continue an eternal process of combining among a limited number of particles, without a corresponding and equal separating among a like number of particles; and that it is impossible to eternally expend power, without a corresponding and equal restoration of the power expended; that this is almost as self-evident as it is that a reservoir cannot be drawn from continuously, without replenishing the supply?

Is it not evident there could not have been a beginning and progressing of those evolutionary processes both in the earth, and in the vitalized forms on the earth, except there had been a corresponding

retrogressing and ending of a like process in and on some other earth?

Is it not also evident that if the power effecting the combining and vitalizing had always been so employed, yet there was a period when the particles of this earth were in a nebulous, or uncombined condition, and a later period when the particles were combined but no forms were yet vitalized; then, during such period, must not that power have been employed in producing a like progression in and on some other earth?

Is it conceivable there could have been the beginning and developing of a planetary system in one part of the universe, without a corresponding decreasing and disintegrating of a like system in some other part? Whence could have come the material and the power for the reconstruction; except from the dissolution of an equal quantity of material, and the recovery of an equal amount of power to re-new the operation?

Is it conceivable there could have been the beginning and increasing in the number of the vitalized beings manifested in an evolutionary progression on an earth, without a corresponding retrogression and ending on some other earth?

Is it not evident that if there be a diminishing and disappearing of all the vitalized beings from this earth, there must be a corresponding appearing and increasing of like being on some other earth; that identical conditions always produce identical forms?

THE UNIVERSE.

Are we not compelled to conclude that the Universe, as a whole, is unchanged and unchangeable; that as it is, so has it always been; that as it is, so will it always be; that there has been neither increase nor decrease in the number of the material particles composing it; that there has been neither increase nor decrease in the power effecting the movements and changes among the particles; that every change among the particles is but a repetition of a previous change; that they have always been in operation, and will always continue; that whatever forms are being produced throughout the universe, those same forms have always been produced; that whatever power is being employed in the production of those forms has always been so employed; that every form of planet, or system of planets, is an eternity old; that all the forms of life on this earth, or any other earth, have always been, will always be; that every action necessitates a re-action; that every beginning necessitates an ending; that every ending necessitates a re-newed beginning; that every birth necessitates a death; that every death necessitates a re-birth; that if there be a gathering together at one place, there must be a separating apart at some other place; that if a new heavens and earth begin and develop into an orderly system, with all their multiform varieties of living beings, an old heavens and earth must disintegrate and dissolve, in order to provide the necessary material for the re-forming of the new; that, "There is nothing new

under the sun," or in the sun, or around the sun; that history repeats itself, not only in human affairs, but in everything that exists; that however long it takes to complete the cycles of the evolutionary processes, or whatever the variations in the forms of the vitalized beings, they are exact repetition of endlessly repeated processes and forms, in time, and place, and circumstances?

End of Article One.

ARTICLE TWO

ATTRIBUTES

If there be a mind, are we not compelled to conclude there must be a something in which that mind dwells? If there be thought, must there not be a subject of that thought? If there be life, must there not be something to live? If there be vibration, must there not be something to vibrate? If there be emanations, must there not be a source from which those emanations proceed? If there be heat, must there not be a something to contain that heat? If there be radiation, must there not be something to project that radiation? If there be energy, must there not be something to manifest that energy? If there be consciousness, must not that consciousness be of something? If there be love, must there not be something to feel, and something to inspire that love? Is this not true of all the intangibles?

Are we not compelled to conclude that the intangibles are subjective, not objective; that they are attributes, not abstract realities? That it is inconceivable there could be a manifestation of a material reality, if that reality had never existed?

MAN

If it takes millions of years for the evolutionary processes of an earth to bring about the right conditions for the production of man, and this earth was uninhabited by man for millions of years, is it not ab-

solutely certain there have always been some other earths on which the proper conditions existed, and that he lived there, as he lives here; that he died there, as he dies here; that he loved there, as he loves here; that he hated there, as he hates here; that he hoped and despaired there, as he hopes and despairs here; that he was first a savage there, as he was first a savage here; that something was added to his faculties there, until he became a constructive being, and developed a civilization, just as something was added to his faculties here, until he became constructive and developed a civilization here; and if still further additions were made to his faculties there, and he became a being superior to man, so too will something be added to his faculties here, until he becomes a being superior to man; but, if the evolutionary processes do evolve a being superior to man, that being will not be man?

The lower form of vertebrate that preceded man on the earth was not man, but a lower form of being.

The lower form might have had nearly all the man faculties; but, until all the man faculties were added, that form was not man. It was something lower. A thing may be circular; but is not a circle, until it is complete. The chrysalis is not the butterfly; something must be added to produce the butterfly. The bud is not the flower; something must be added to produce the flower. A being is not man, until he has all the man faculties; therefore, man did not appear on the earth until he had all the man faculties. He

did not appear until the condition in the evolutionary progression of the earth had reached the identical condition under which he has always appeared on other earths. He will not continue on this earth any longer than he has always continued on other earths. There will be no variation in the forms, nor in the number of the forms, from those that have always appeared under identical conditions.

UNIFORMITY.

Can there be any variations in the cyclical progressions and manifestations continuing throughout the universe, from those that have always existed?

If it took millions of years to bring about the right conditions, on this earth, for the production of the most simple organism of vitality, will it not take the same number of years to re-produce that same kind of an organism on another earth, passing through a like progression? And, if only one such organism had been produced on an earth, and it had continued along its way and been dissolved at the completion of its cycle without there having been the production of another one; then, could an identical condition, in a like progression, on another earth, have produced any other form, or any other number?

Would not the organisms, and the number of the organisms, produced in the Paleozoic period of the earth's progression be re-produced in a like period in the progression of another earth? Would not this apply to the Mesozoic, the Ceneozoic, or any other

periods that may follow? Would not this apply to any of the innumerable earths preceding this? Do not like causes always produce like effects?

If, in the further progression of the processes on the earth, something more is added to the man forms that will produce a being superior to man, will that being longer be man? Will he not be a being superior to man? Have not the man manifestations always been man? Will they not always be man?

If, in the further progression of the earth, man can no longer be produced here; then, will not the power that has always been employed in his production, be re-producing him on some other earth where the season for his production, and the conditions, are identical to the season and conditions now existing on this earth?

Has not man always existed? Will he not always continue to exist?

GROUP CONSCIOUSNESS.

As one of those man forms is combined and group consciousness begins at the inception to birth, another form is losing that consciousness at death; but, at birth, nothing is added to the whole of consciousness; nor, at death, is anything subtracted therefrom.

Shall man retain remembrance of this group consciousness, in any subsequent re-grouping of the particles into a re-newed form?

As the individual particles are eternal, it would

be a reasonable assumption to believe in their eternity of consciousness; but, if the grouped form is dissolved back into indivisible particles, thereby losing their group characteristics, why should there be a continuation of the group consciousness, or remembrance of the dissolved form, in the re-grouping of a re-newed form?

A community, a state, a nation is a group of many individuals, all performing certain functions; some mental, some physical; some elected to rule, some being ruled. When the individuals are harmonious, a great nation is expressed. Sometimes, because of divergent interests among the individuals, there is discord, and the group is dissolved, the individuals being absorbed into other groups; or there is a re-newed grouping into a new nation.

That the individuals would retain remembrance of the old group is conceded; but the former National consciousness would have passed away, and in its place a new nationality would be expressed.

In a nation where the individuals are bound together by common interests it has been found advisable to delegate the various individuals to the duties for which they are deemed best fitted; certain members being delegated to look after the welfare of the nation as a whole. When distress, calamity, or any need of any section of the nation is required, the individuals of that section, by some means notify the central, or ruling delegates, who provide means to render the aid required.

A nation, however complex, but expresses the characteristics of the individuals composing it.

Man is comparable to such a nation. He is a complex expression of many individual components. Some performing mental functions; others, physical. Some ruling; others being ruled. Some being delegated to look after the welfare of the whole. When there is distress or need of any kind aid is rushed thereto; but, the need must be made manifest to the ruling members by the members of the affected portion, else there would not be either assistance rendered or knowledge thereof.

When there is harmony among all the members a great character is likely to be expressed. When there is discord, due to the craving of acquired appetite, or habits detrimental to the best interests of the whole, mediocrity or failure results.

Whatever the character expressed, the group is passing along an orderly process to dissolution, and a re-newed grouping.

The writer knows that the particles composing his body have always existed, and that the vitalizing power, spirit, soul, or consciousness has always existed; yet he has no recollections from any previous groups. Nor does he desire to have any remembrance of this group, in any subsequent re-grouping. "Sufficient unto the day, is the evil thereof". Also, the good. We know that existence is eternal, in both directions, so why should we want to remember the troubles of yesterday, when we can look forward toward the pleasures of tomorrow?

Enjoyment consists, very largely, in progressing; in developing; in learning; and in new, or re-newed experiences. To retain remembrance of all the experiences around cycle after cycle of existence, would deaden all the pleasures of anticipation. Let us trust we shall not remember, too long, lest we become satiated by the endless repetitions.

ERRONEOUS BELIEF.

The fear of death has been caused, partly, by an erroneous belief that man must, by his Will and Choice determine, in this life, his eternal future condition. That this decision will procure for him a condition of eternal bliss; or condemn him to a condition of eternal misery.

That such belief has inspired many beneficent acts, heroic sacrifices, and exalted martyrdoms, cannot be denied; but it is also true that it has been the cause of much anguish of mind, and misery of body. It bred the Inquisition, with all its attendant horrors. It caused massacres, relentless persecutions, and bloody wars. It is causing much misery among many good men and women today, through the fear that some loved one will be condemned to endless torment. It is an evil belief, because erroneous, and its dissipation will be a palpable benefit to humanity.

WILL AND CHOICE.

Superficially, we think we change our mind. Do

we change our mind, or does our mind change? Are Willing and Choosing causes, or effects? To will and choose, must there not be a something in which the faculty of willing and choosing resides? To will and choose must there not be a something about which to make decision? If there were not a subject to impress the mind, what could induce the decision to act?

We will to acquire a certain object. Is not the object the cause; the willing to acquire the effect? Does not the object initiate the impulse to will? If the object had always been present to the perception of the mind, but had never induced the mind to act, could it ever do so. If the mind had always perceived the object, but had never been inclined to act, could it ever do so? The mind wills and chooses; but never, until it is impressed by an objective.

The impression produced is the action; the willing and choosing, the re-action. They are corellative parts of a complete whole.

We choose between two objects. A third, and more desirable one appears. The more desirable object causes a change in choice. The third object is the cause; the change in choice, the effect.

We will to picnic. We choose the day, and make our preparation. The day arrives, but the sky is overcast by heavy clouds and the rain descends in torrents. Our will and choice are changed by circumstances beyond our control.

If we could mold our lives by will choice, would we grow old, and die?

Moses chose to watch the flocks of Jethro; the plight of the Hebrews caused him to go to Egypt. Saul, of Tarsus, chose to go to Damascus and persecute the Christians; but circumstances caused him to become an apostle to the Christians.

We do not change our mind. Our mind changes in accordance to an immutable law of the universe.

To think we change our mind is as unreasonable as to think a flower changes its shape and color. We know the shape and color of the flower are changed by the circumstances of the environment in which it grows. The changes, small as they may be, are due to the combined influences of the earth, sun, wind, rain, in fact, to all the elements of Nature.

We recognize that all the changes in the physical world are due to elemental causes, governed by the laws of development; yet, we seem to think the variations in the development of the mental processes are the result of choice, chance, or caprice.

We recognize that law regulates the germination, development, decline, and dissolution of the things of the material world; yet, we are slow to recognize, or reluctant to admit, that law regulates the inception, development, decline, and disintegration of the manifestations of the mental world.

Flowers, fruit, all vegetable and animal life germinate, develop, decline and disintegrate, because

they cannot do otherwise; but, not a single particle is added to, or taken from the whole.

Ideas germinate, develop, decline, and disintegrate just as naturally as the flowers; but not a single idea is added to, or taken from the Universal Mind.

NEW THINGS.

Are there any new things? Botanists tell us there are no two leaves of the forest exactly alike; but that is not proven. There might be many exactly alike, as far as we actually know. The assumption, that there are no two just alike, is based, no doubt, upon what seems to be reasonable evidence; but is not conclusive. The earth is not exactly alike from one day to another. It is just a little different today from the earth of yesterday. It will be just a little different tomorrow from the earth today; but, is it any different from that which another earth was under identical conditions during a corresponding progression in the distant past?

The roses of today may be different from any previously existing on this earth; but they are exact reproductions of the same kind of roses that grew on another earth under exactly identical conditions. There is a little progression from day to day.

If a rose had never previously existed, its production would necessitate a distortion of all the orderly processes of eternity to produce the freak. Freaks, so called, are orderly products of orderly causes, endlessly repeated in time and place.

The developments of life on this earth, today, are very different from life millions of years ago, and it is very likely there will be many changes in the years to follow; but, what is this earth? A grain of dust in the universe, and all the various changes and developments, in both the physical and mental manifestations, are but as the ripening fruit, and have been experienced on millions of other earths preceding this one.

The earth is ripening, and whether it is in the Spring, Summer, Autumn or Winter of its progression, it will pursue its way unalterably to its dissolution and re-newing in accordance to the eternal law.

RECAPITULATION.

In the preceding pages there has been an attempt to show that if there be a spiritual Supreme Being, who controls all movements and changes in operation throughout the material universe, that control, and those movements and changes have always been in operation, and will always continue.

The arguments have been: That if such Supreme Being controls all power, that power could not have been employed, nor could there have been any manifestation of it, as it is manifested in the universe, except by the co-existence of the material substance.

That if the material were necessary for the employment of the power, and the power were necessary for the movements and changes; then, both were necessary parts in the production of whatever

forms appeared, and whatever changes took place in the forms.

It was further argued that if there had never been any material substance in existence there could not have been any power applied, nor any material forms produced.

The attempt was made to show that all power is limited in amount to that which has always existed; that there is no possibility of increasing that amount; and that whether the power is vested in, or returned to, a supreme being, who continues to expend it as it is returned in continuing the movements and changes; or that it is an inherent property of the material particles and is simply transferred from one group to another in the actions and re-actions, it is evident the power must be recovered from the particles, because that is the the only source from which it can be recovered.

We know that if a vitalized being does not continually restore the energy expended, that vitality will cease, and death will ensue. That vitality appears to be restored, and even increased, by the consumption and absorption of de-vitalized or dead organic matter in the form of food. Whether or not all the vital force is derived from the apparently dead organism we do know that if there be a complete cessation of their consumption death will ensue.

Are those dead organisms completely de-vitalized, or is the energy derived from their consumption and absorption simply stored therein in a static condi-

tion, which under proper conditions is released in amount equal to the energy expended? Are atoms ever entirely de-vitalized? Are not the electrons in continuous motion around the nucleus in every atom?

If the power of movement and change must be recovered from the material particles why would it be necessary for it to pass into the control of a supreme being, if he could only expend it in continuing movements and changes that he could not initiate; that were unalterable; and that had always existed?

Why could not the actions and re-actions continue among the particles without the intervention of an intermediary who could not start, alter; nor stop a single action?

MATERIALITY.

We contemplate the material universe, and agree with the writer of Genesis, 'that it was good.' We also concede that it could not create itself; but, we cannot concede that it could have been conceived where there was nothing to suggest the conception; planned where there was nothing to suggest the plan; built where there was nothing with which to build.

It appears not only more reasonable, but inevitable, to conclude that as it does exist, so must it always have existed; so must it always continue to exist; that even if none of the intangibles, such as consciousness, love, will, perception or any of the faculties of the senses, ever did exist, there could be

no possibility of its movements and changes ever ceasing or diminishing

CONSERVATION OF ENERGY.

“If a material body is moving onward, in absolute space, it will forever so continue to move, because of its inertia.” Almost every high school student is familiar with that supposition.

If a body were rotating on its axis, like the earth, in absolute space, it is equally true that it would forever so continue to rotate.

If a body were at rest it would require the application of an amount of energy greater than the initial resistance offered to start it in motion; but the excess energy would be transferred and conserved in the moving body as momentum, energy of movement, or persistence of force, and would be expended in overcoming the resistance encountered by the moving body, so that, when it had again come to rest, the total energy expended would have exactly equaled the resistance overcome.

Conversely, if a body were in motion would it not require a resistance exactly equal to its energy of movement in order to stop, or bring it to rest? Would not that resistance exactly equal the total amount of energy expended to produce the motion? If a resistance were applied sufficient to stop the motion, would not that energy of movement be conserved in the resisting medium?

If the body plunged into a medium of resistance, like our atmosphere and the friction of contact not only brought it to rest, but dissolved it into indivisible particles, would there not be developed a friction, or heat energy, exactly equal to that energy of movement?

A portion of the energy so developed would be transferred to the substance into which it plunged, and a portion would remain among the dissolved particles; but there could not be any diminution in the sum total of the energy.

There could not have been any diminution through radiation; because heat cannot radiate, except there be a something into which it can pass. It cannot radiate into, or through non-entity. There must be some medium to receive it.

Therefore, while the energy might be diffused among a greater number of particles to such an extent as to seem to diminish, there could not be any diminution whatever. The full power of the energy of movement would have been conserved into whatever it might have been transferred, whether the energy were heat, electricity, or whatever its nature.

If we place our hand upon a coiled spring and exert a certain energy of movement to compress it a certain distance, is not an equal energy conserved in the compressed spring and in the heat developed by the friction of the molecules during the compression?

If we remove our hand will not the conserved energy recoil the spring an almost equal distance? The infinitesimal difference in distance being due to the dissemination of a portion of the energy by the molecular friction into heat energy, which passes into adjacent substances where it is conserved.

Repeated compression of the spring will finally transfer all the energy of movement through the molecular friction into heat energy and the spring will fail to recoil, and it will seem that there has been a loss of energy; but there has been no loss—it is simply transferred into other substances in full measure to whatever energy of movement has been applied.

Suppose a body, in absolute space, had a certain temperature, would there be any possible way in which that temperature could be reduced? Heat is a manifestation of energy. Energy cannot exist in the abstract. It is a property of something; therefore, heat cannot radiate, except there be a medium to absorb it. If nothing existed except that body, how could the heat radiate? Is it not obvious the body would always retain the same temperature it always had?

If a body existed, in absolute space, nothing anywhere else, to what conclusions would we be compelled to come regarding it? Would we not be compelled to conclude that it had always existed, just as it was? Nothing could have been added thereto, because there would not have been anything, anywhere,

to add to it. Nothing could have been taken away from it, because if anything had been taken away there would have been something elsewhere. If it were stationary, it had always been so; would always be so. If it were moving onward in space, it had always been moving; would always be moving. If it were rotating on an axis, it had always been so rotating; would always be so rotating. If it were composed of many parts and the parts were fixed in their relation to one another that relationship had always obtained. If the parts were changing in their relation to one another those changes had always been occurring, and had always been occurring in regular order. If the parts were changing in their relation to one another they all had an energy of movement proportioned to their weight and speed. If one, moving faster than another contacted thereagainst the slower moving one would act as a resistance and retard the speed of the faster one; but, at the same time, the energy of movement of the faster one would accelerate the speed of the slower, so that the average speed of both would be exactly the same as the average speed of both before the union, and the energy of movement would be retained exactly as it was.

If one contacted against another with sufficient force to completely stop it, the energy of movement of the one stopped would be transferred to the one against which it contacted, and its speed would be accelerated proportionate to the energy transferred from the one stopped; therefore, while one might be

stopped by contact, by friction, or by some other means, it could not be stopped, or even retarded, except by the absorption of its energy by some other, or by all the others, and the total energy would always remain exactly the same.

If two bodies, equal in size and weight and acted upon by the same law of gravity, were revolving around a common center of gravity their velocity and orbits would be exactly the same. If it were possible to start one revolving around one stationary the attraction of the one moving would gradually induce the other to moving in an orbit like an ever increasing coil, until the orbit became the same as the other and they would both move in the same orbit and at the same velocity. The energy of one would decrease, while the energy of the other would increase; but their combined energy would be constant all through the process.

If two, of unequal size, were revolving around a common center of gravity, the velocity and orbit of the smaller would be proportionately faster and larger than the other. If many were in motion there would be many variations due to their influence upon one another; but there could not be a stopping of any without the transferring of its energy to some other in full measure.

If the law of gravitation were attracting all toward a central place, the compression induced would develop a heat so intense as to vaporize and eject them back toward the periphery, there to condense and start the process over again.

Is not the universe comparable to such a form? Is there anything beyond it? Is it not just as evident there cannot be any increase or decrease in the amount of energy within it, as it is there cannot be any increase or decrease in the amount of the substance of which it is composed?

Do we not know that if this whole universe were dissolved into indivisible particles there would always be the same number; that it is impossible for any to be annihilated? Do we not know it is equally impossible that there can be any decrease in the amount of energy; that however it might be disseminated, or whatever the variations in the forms effected, it will exist, and will exist in that upon which its existence depends?

Is it not evident there cannot be the stopping of a single movement in all the universe without the conservation of an exactly equal amount of energy as that required to effect the stopping; that every action necessitates an equal re-action; that it is almost self-evident that all the power existing among the changing particles throughout the universe has always existed; that there is no possibility of either increasing, or decreasing it; that the movements and changes have always been in operation, and will always continue; that it is impossible to separate the power from the material; and that if it is impossible to separate the power from the material, it must be a property of the material and the movements and changes would go on forever, even if there were no consciousness of them?

If material substances had never possessed the faculty of self-consciousness, self-movement, perception, love, or any of the intangible properties, could those substances ever have acquired them?

Never. It is just as evident they could not have done so, as it is that if there had never been anything, any where, there could ever be anything; or, that if there had never been anything except spirituality there could never be anything else.

In either supposition, spiritual or material, are we not compelled to conclude that if material substances do possess the intangible faculties they have always possessed them, and will always continue to possess them; that if they have always possessed, and will always continue to possess them, they are constituent attributes of those substances?

Is it not evident that a consciousness that has always been an indissoluble attribute of a material substance cannot be a separate and distinct entity?

Could there be a material substance, if there were not a consciousness of it? Yes, if it had always so existed.

Could there be a consciousness of being, if there were not a being to feel that consciousness? If not, then is not consciousness an attribute of the being?

Is not the consciousness of the material being superior to the material? Of what value would material be, if there were no consciousness of its existence?

Is the love of a mother superior to the mother who feels that love? Is it not the love that which exalts the mother? Could there be such an affection, as mother love, if there were not a mother to feel that affection? If not, then is not the love of a mother an attribute of the mother?

Could the mother feel that love, if there were not a child to induce the affection? If not, then is not the love an effect; the child, the cause? Could there be a child, if there were not a mother? Could there be a mother, if there were not a child? Are they not interdependent; if one exists, must not the other? Which leads to Polarity.

POLARITY.

In Magnetism there are two poles, the positive and the negative. The energy of the positive exactly balances the energy of the negative; the energy of the negative, that of the positive. One pole is just as essential as the other. If one exists, so must the other. Both must exist, or neither could. However near to each other the extremities, there must be a difference between them, or they could not be. This difference comprises the intermediate zones of the magnetic energy. Midway between the extremities the energy is neutralized. This is the pivotal point. All on one side is positive energy. All on the other side, negative. These two poles and their intermediate influences are essential constituents of the one actuality, called Magnetism.

This polarity exists throughout the universe. Without it, there is nothing. It is the measuring rod of being. The scale by which all variations are determined. It matters not how long or short the scale, there is the one extremity, the other extremity, and the intermediate portions.

It matters not how thick or thin an object, there is the one side, the other side, and the connecting intermediate.

In the Earth there is the North pole, the South, and the intermediate zones. In Quality, there is the best, the worst, and all the gradations along the scale. In Quantity, there is the largest, the smallest, and the varying dimensions between. In Temperature, heat and cold. In Electricity, positive and negative; attraction and repulsion. In Music, harmony and discord. In Aspect, beautiful and ugly. In Circumstances, rich and poor. In Distance, near and far. In Emotion, love and hatred; joy and sorrow. In Change, beginning and ending. In Movement, action and re-action; cause and effect. In Morality, good and evil. In Mortality, life and death. In Condition, heaven and hell. In Being, mind and matter. In Theology, God and devil.

If there were no variations, could there be any basis by which comparisons could be made?

If everything were of the same size, could there be large, or small? If everything were on the same level, could there be high, or low? If everything moved at the same speed, could there be fast, or

slow? If everything had the same temperature, could there be hot, or cold? If there were no beginning could there be an ending? If there were no action, could there be re-action? If there were not a cause, could there be an effect? If there were no birth, could there be a death? If there were no sorrow, could there be any joy? If the conduct of all were exactly alike, could there be good, or evil? If there were not a condition of hell, how could there be, of heaven? How would one ascertain if one were good, if there were no evil, or less good?

While it is conceivable a number of objects could have existed without any variation whatever, there could not have been any intelligent conception concerning them, except as to numbers, space, and time. There could not have been any conception as to whether or not they were large or small, long or short, heavy or light, round or square, hot or cold, good or bad; for, without any variations there would not have been anything to which they could have been compared to ascertain those qualities or quantities.

In order to make comparisons, there must be some variations between the things compared; otherwise, there would be no basis upon which to found any knowledge concerning them. It matters not how small the variations, they afford the necessary basis for the comparison, upon which their relativity is determined. This basis must exist, or there could not be any possible conception with which to ascertain their quality or quantity.

Then, if there were no small, how could there be a large? If there were no near, how could there be a far? If there were no low, how could there be a high? If there were no cold, how could there be a hot; or if no ugly, a beautiful; or if no sorrow, a joy; or if no evil, a good?

How could there be a basis of comparison, without the opposite poles? If one exists, must not the other? Are not both essential constituents of the One?

Are not the poles exactly balanced? Are not the extremities of all measuring scales the same distance apart? Is not the near just as great a distance from the far, as the far is from the near? Is not the cold just as much colder than the hot, as the hot is hotter than the cold? Is there not a pivotal point between all joy and sorrow? If good is at one extremity of the scale of Morality, and evil at the other, is there not a center of gravity between, and does not all on one side exactly balance all on the other side? If there were no evil to contrast against the good, how could there be any determination as to what constitutes good? Is not one just as essential as the other? If one has always existed, has not the other? If both have always existed, then how could there have been an "Origin of Evil"?

It matters not how good the character and life of one, this polarity exists in the greater good, and the lesser good.

It matters not how evil the character and life of one, there is the greater evil, and the lesser evil,

which is really the good as compared to the greater evil.

We are all a complexity of Dr. Jekyll and Mr. Hyde.

Could there be any physical development, if the muscles were not employed in overcoming some resistance?

Could there be any moral development, if there were no evil temptations to resist?

If there be a positive energy for good, is there not, also, a negative energy for evil?

If there be a condition of heaven, is there not, also, a condition of hell?

“Nature does not make half-hinges”.

SUMMARY.

The Universe is eternal.

It never had beginning. It has always existed.

It will never have ending. It will exist forever.

To it nothing has been added.

From it nothing has been subtracted.

It is a complex Whole, consisting of myriads of various parts and properties, evident to all our Senses.

As a Whole, it is a Constant; never changing.

The parts that are changing, have always been changing, will ever be changing; yet every change is but a repetition of a previous change.

Every repetition is a re-newing; yet the re-newing is but the re-assembling of an eternal Substance, into an eternal Form, in accordance to an eternal Plan, executed by an eternal Impulse.

Within the universe there is no more Mind, nor less, than there has always been.

There is no more Matter, nor less, than there has always been.

There is no more Power, nor less, than there has always been.

There are no more Changes, nor less, than there have always been.

There are no more Plans, nor less, than there have always been.

There are no more Forms, nor less, than there have always been.

There are no more Impulses, nor less, than there have always been.

There are no more indivisible Particles, nor less, than there have always been.

There are no more Earths, nor less, than there have always been.

There are no more Suns, nor less, than there have always been.

There are no more Systems of planets, nor less, than there have always been.

There is no more Heat, nor less, than there has always been.

There is no more Light, nor less, than there has always been.

There is no more Electricity, nor less, than there has always been.

There is no more Life, nor less, than there has always been.

There are no more Varieties in the Mineral kingdom, nor less, than there have always been.

There are no more Varieties in the Vegetable kingdom, nor less, than there have always been.

There are no more Varieties in the Animal kingdom, nor less, than there have always been.

There is no more Consciousness, nor less, than there has always been.

There is no more Love, nor less, than there has always been.

There is no more Knowledge, nor less, than there has always been.

There is no more Wisdom, nor less, than there has always been.

There is no more Righteousness, nor less, than there has always been.

There is no more Happiness, nor less, than there has always been.

There is no more Morality, nor less, than there has always been.

Consciousness is measured on the Scale of Relativity by its opposite, Unconsciousness.

Love, by its opposite, Hate.
Knowledge, by its opposite, Ignorance.
Wisdom, by its opposite, Folly.
Righteousness, by its opposite, Unrighteousness.
Happiness, by its opposite, Sorrow.
Morality, by its opposite, Immorality.
Without both we could know neither.
Without both there could be neither.

CIRCUITS.

If the raindrops come from the ocean, must not the raindrops return to the ocean?

If the blood comes from the heart, must not the blood return to the heart?

If the grass comes from the soil must not the grass return to the soil?

If the earth came from nebula, must not the earth return to nebula? If it once came from nebula, and returns to nebula, will it not again come therefrom?

"If life comes not from death, would not death exhaust life?"

Is not the Buddhist belief, that the Individual can forever lose that individuality in the All, entirely erroneous? If the Individual comes from the All, the process has always been in existence, and will always continue.

It might have taken millions of years for the earth

to cool sufficiently to condense the surrounding vapors into the seas.

How many drops of water are added thereto in a century? Yet the vaporizing and condensing goes on continuously. The rains descend in torrents. The vapors ascend in clouds. But, is not the volume of moisture almost the same from century to century?

It might have taken millions of years for the erosion of the wind and rain to disintegrate and pulverize the rocks sufficiently to produce the most simple algæ.

How many grains of humus are added to the earth in a century? Yet the earth is covered continuously with vegetables and animal life. Is not the volume of such life almost the same from century to century?

Could the waters continue to descend into the seas, if there were not a corresponding ascension from the seas?

Could the various forms of life continue to come from the earth, if the elements of such life did not return to the earth? How many such forms are added thereto in a century?

We know that under the same conditions a certain amount of heat will evaporate a certain quantity of water, not just occasionally, but repeatedly.

Year after year and century after century the earth receives the same amount of heat from the sun. Will not this certain heat evaporate the same amount of water from the earth, year after year and century

after century, and will not the same amount of moisture be condensed and precipitated back upon the earth?

If the rainfalls, which seem to be so variable, remain constant year after year, and century after century, why should not other seemingly variable occurrences also remain constant?

Why is it that vital statistics record an increase in the percentage of male births during a period of great wars?

We think.

We think of that which is.

We choose.

Our choice is but a repetition of a previous choice.

We plan.

The plan has been in mind always; will be in mind forever.

We execute the plan.

The power to execute is drawn from the everlasting reservoir, the inflow of which is exactly equal to the outflow.

Life cannot die.

It cannot increase.

It cannot decrease.

It proceeds continuously.

In man we see its manifestation.

It is manifested in man as an individual.

It is manifested in many individual forms.

Whatever the forms, they are exact repetitions of previous ones.

As they are, we know they have been before.

As they are, we know they shall be again, endlessly.

The circle is complete, whether the cycle be one life, or millions.

Whether on this earth, or on some other earth.

"Is there anything whereof it may be said; see, this is new? It hath been already of old time, which was before us".

"The thing that hath been, it is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the sun".

"One generation passeth away, and another generation cometh; but the earth abideth forever."

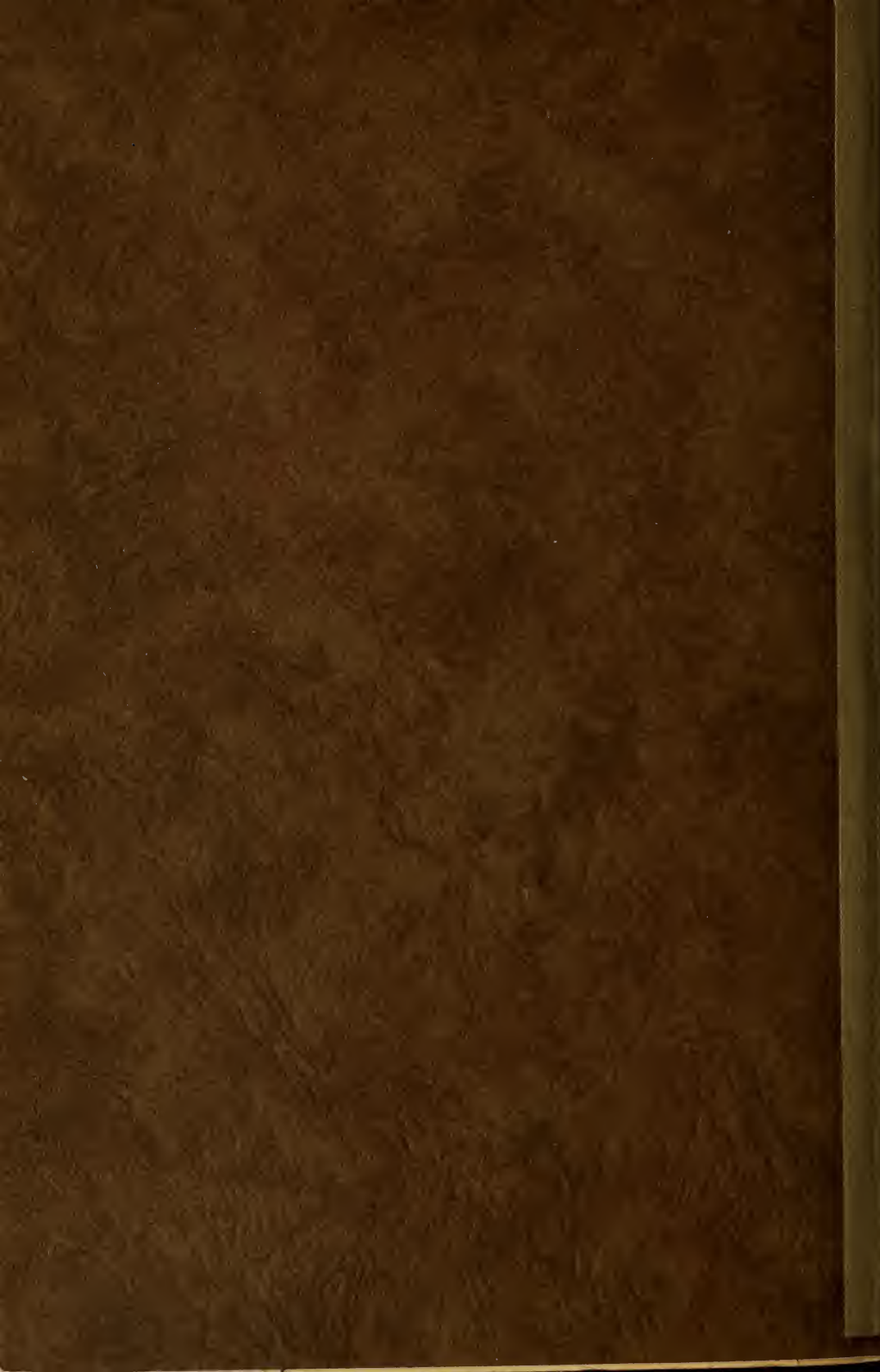
"The sun also ariseth, and the sun goeth down, and hasteth to the place where he arose".

"The wind goeth toward the South, and turneth about unto the North; it whirleth about continually, and the wind returneth again according to his circuits".

"All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers came, thither they return again".

**"There is no remembrance of former things;
neither shall there be any remembrance of things
that are to come, with those that shall come after".**

The End.



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